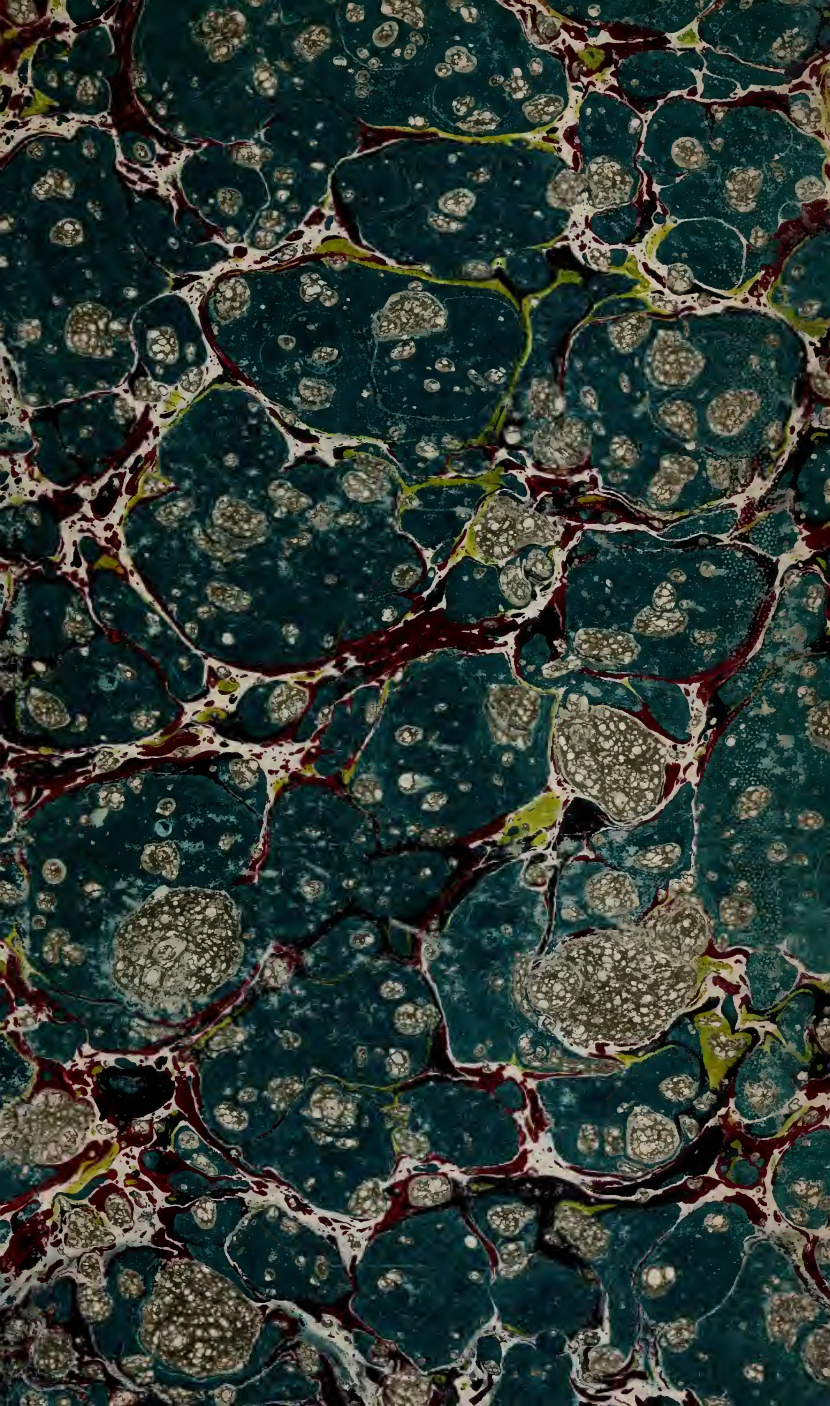

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A

SERMON,

OCCASIONED BY THE

DEATH OF THE REV. ISAAC ORR.

DELIVERED TO THE SECOND CONGREGATIONAL CHURCH AND SOCIETY IN MEDFORD, MAY 12TH, 1844.

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BY A. R. BAKER, PASTOR.

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THE DEPARTED.

"He lives no more. I can't forget
The death that tore him from my heart;
I viewed his eyes, in dimness set,
I saw the gloomy hearse depart."

I know he is not here—and yet I see him still,
While raptures undefined my very being fill;
I feel the searching glances of his clear, dark eye,
That always wore its brightest look when I was by;
I gaze more earnestly, but cannot see him there,—
The pleasing phantom vanishes, 'twas nought but empty air.

I know he is not here—and yet I see him now;
The chilly dews of death are on his pallid brow;
His eye first gazes upward, and then it looks on me;
Above him and around him are forms I cannot see;
I go to press his lips, to bid a last adieu,
But O, 'tis airy nothingness that meets my anguished view.

I see him yet again—all motionless and cold;
The garments of the grave that precious form enfold;
He cannot comfort me, nor does he heed my tears,—
Yes! now are realized my saddest, wildest fears;
He is no longer mine, I cannot keep him here,
His Saviour hence has summoned him, and banished every fear.

I see him yet once more—all glorious and fair,
No earthly ill or pain can gain admittance there;
While around him, and close behind him, shining, stand
The pure, the holy dwellers of that blessed land.
O never, *never* can he come again to me;
Saviour of men! prepare my soul to dwell with him and thee!

O. K. M.

Friend 7453.23
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Dec. 13, 1869.

SERMON.

JOHN 17: 24.

"FATHER, I WILL THAT THEY ALSO, WHOM THOU HAST GIVEN ME, BE WITH ME WHERE I AM; THAT THEY MAY BEHOLD MY GLORY WHICH THOU HAST GIVEN ME; FOR THOU LOVEDST ME BEFORE THE FOUNDATION OF THE WORLD."

THE hour is solemn, when a believer, in the near prospect of death, gathers about him his family, relatives and friends, to give them his dying counsels, and to offer up for them his last prayer. Every sentence becomes a theme for their future reflection and conversation. All that imparts interest to such a scene, is substantially embraced in my text; for it is the last petition in the last prayer of Christ for his disciples. He had finished his ministry and miracles, administered the last Passover and the first sacrament of the Supper, and called his family, the apostles, around him; he had assured them the hour of his departure was at hand, and had just given them his dying counsels, which are contained in the preceding chapters. In a few moments, he was to go to Gethsemane, and thence to Calvary. Heaven was so near, and his mind so filled with its purity and joy, that he spoke like one already there. "I will that they . . . be with me *where I am.*" As God, he was

then in heaven; but as our Mediator, a character in which he here appeared, a suppliant before the throne, he was in Jerusalem, and spoke the language of anticipation. He prayed for his apostles, and for all who should believe on him through their word, that they all might be with him in heaven, and behold his glory. Every true disciple was embraced in that prayer. Precious consideration to a dying believer! It sustains and cheers him amid the sorrows and agonies of dissolving nature; for he can rest his faith upon the passage, and reflect, "My Saviour, whom my heavenly Father heareth alway, thought of me, when the agony of the garden and the death of the cross were approaching, anticipated all my distress, and prayed for my deliverance, and introduction to heaven. His prayers always prevail, and therefore, 'I will fear no evil, though I walk through the valley of the shadow of death' (Ps. 23: 4), for I shall soon be with him, and behold his face in righteousness." The ardor of his Saviour's desire, which gives the prayer the form of authority, encourages him; "*I will* that they should be with me where I am." His importunity could not be denied. The text naturally leads us to inquire, why the Saviour desires the presence of his disciples in heaven. My object is, to answer this inquiry, or to exhibit some reasons for this desire.

I. Christ would have his people with him in heaven, because they are the pledges of his Father's love and faithfulness. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (Jo. 3: 16.) Redemption commenced in the love of God,

in his paternal tenderness. What love that was! No wonder the angels desire to look into it, and continually find in it fresh sources of delight! The entrance of every saint into heaven reveals it more fully, and also the plan of salvation it devised and put in operation. If there is joy in heaven when sinners on earth repent, much more when, pardoned and justified, they are welcomed home to glory, received and embraced in their Father's arms. They are new gems in the Saviour's crown, new pledges of his Father's love, both to himself and to them.

But they are also pledges of his faithfulness. I here refer to the covenant of redemption, which was an agreement between the Father and Son, in which the latter undertook the work of our salvation, and the former gave him a definite number of the human family as the sure reward of his mediation. These are in the text said to be given by the Father to the Son, but in other passages, to be called, predestinated and elected. In that remote period of the past, when this agreement was formed, God foresaw not only the acceptance of proffered mercy by some, and the rejection of it by others, but also all the circumstances of our being, all possible events in all worlds, and the connection of each with his own glory, and with the happiness of his creatures; and in the exercise of his holy sovereignty, designated the individuals of each class. Election and reprobation, as they then existed in the divine mind, were merely decision of events in our individual and future history, but in no way promoting nor hindering them. They interfered with no right of free agency, but rather expressed its opposite results. Of those elected and given to the

Son, the Father promised none should be lost; and as each is welcomed to heaven, the faithfulness of both parties to that covenant is revealed, and excites increasing confidence and joy in all around the throne. When a believer enters heaven, thousands of happy voices may exclaim, "Glory to God in the highest! Another ransomed spirit approaches. Hail, brother, hail! We welcome thee to this world of light, to these grateful shades, to this river of life, to this mansion fitted for thine everlasting abode, to this Saviour, whose we are and whom we serve. Be thou the companion of our joys. Let us sit down before this burnished throne, and hear the story of thy redemption, of all thy conflicts and victories; and then we will bow together, and sing, 'Worthy is the Lamb that was slain, and hath redeemed us unto God by his blood.'" Such illustrations of the love and faithfulness of God, afford a sufficient occasion for the prayer, "Father, I will that they . . . should be with me where I am."

II. Christ desires the presence of his people in heaven, because they exhibit the results of his mediation. I have said the elect were given to Christ; but it was as the promised reward of his sufferings. He purchased them by toil, groans and blood. As God, he could not die; as man, or a mere creature of God, his death could not possess the required worth; but as the *God-man* he could atone for our sins. The availableness of his creature-sufferings arose from the union of the divine with the human in his complex person. So it was with Zaleucus, king of the Locrians, who suffered one of his eyes to be put out, to save his justly condemned son from total blindness.

Here the suffering of the father, in whose person royalty was united with all the common properties of humanity, answered the same purposes in the government as if the entire penalty had fallen on the son. The claims of justice were satisfied, and mercy consistently exercised toward the guilty. In a similar manner, Christ's sufferings for us were substitutionary. "By his stripes we are healed." Our spiritual peace is the purchase of his agony; our joy, of his sorrows; our life, of his death; our glory, of his shame.

Now, do not observation and experience prove, that what cost nothing is undervalued; while that for which we pay dear is highly esteemed? A mother embraces her children with greater fondness, on account of the thousand pains she has endured for them; and if she has a favorite among them, it is likely to be the one over whom she has watched, and for whom she has suffered most. In his absence, her thoughts follow him; she desires his return, and prays for it. The language of her heart is, "O, that he were with me where I am!" She counts the days, perhaps the very hours, and watches anxiously for his arrival. When it is announced, she flies to meet, embrace and welcome him. What, then, must have been the ardor of our Saviour's desire, in this prayer! He has endured more for his people than parents ever have or can suffer for their children. Each of them may say, "It was for me he laid aside the glory he had with the Father before the world was, for me he was cradled in a manger, fled into Egypt, toiled at a carpenter's bench, preached, prayed, sweat, groaned and died. It was all for me; and how he must have loved me, who submitted to such suffering in my

behalf!" If toil, exposure and sorrow, voluntarily endured for another, express and strengthen our affection for him, and increase our sorrow at his absence, and our desire for his presence, judge of the ardor of his emotion when he uttered this prayer!

But let us view it in another light. The veteran values himself upon his scars; and if victory puts into his possession the sword that wounded him, how carefully he preserves it! Is he visited by one of his old companions in arms, whom he saved in the hour of furious conflict, by receiving the blow that was aimed at his life? With what amazing interest they behold both the sword and the scar, and talk of the wonderful preservation! That wound saved his comrade's life. So when the sword of justice was descending upon our guilty race, Christ interposed his own person, and received the blow that must otherwise have cut us down; and now that he has ascended to heaven, victorious over the powers of darkness, he loves to have those immediately around him for whom he suffered. He loves to show them the print of the nails and the spear; for he appears there as one that was slain; he bears the marks of his violent death; he loves to have his people view them as the memorial of his sufferings in their behalf, and as an incentive to their praise. These they may indeed behold here below with an eye of faith; but there, faith itself is exchanged for vision. It does not satisfy the veteran to whom I just referred, to think of his companion whose life he preserved; he must see him face to face, converse with him, show him his scars, and contribute to his comfort and joy. Much less can the perfect knowledge of Christ

respecting his people fulfil the purpose of his love to them. No, he must gather them about him, show them the glory he laid aside to undertake in their behalf, the body he assumed, the marks of violence it bears, and relate to them the story of his suffering, to increase their gratitude and praise.

III. His disciples are members of his family, and this furnishes another reason for his prayer for their presence in heaven. He created mankind in the divine likeness, in the relation of spiritual children; but sin made them aliens; yet redemption provides for the restoration of their primitive relationship, for their adoption. Re-admitted into the family from which sin excluded them, it is natural that he from whom they receive this blessing, should desire them to be in his immediate presence. The father of the prodigal rejoiced to have his son return, and Jacob to meet Joseph, on account of the natural ties that united them. But a relation is spoken of in the context, more intimate and durable. Christ prays that the union of his true disciples may be preserved; "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." However dissimilar they may appear in the present life, however they may disgrace him and themselves by their private feuds, yet they are one. But wherein consists their oneness? Not in what is outward and visible, though they are probably less at variance here than they are generally supposed to be. But theirs is a oneness of spiritual nature. That which is implanted in their hearts in regeneration, call it the germ of grace, the seed of righteousness, the essence of spiritual life, or whatever you please, that which sanctifica-

tion increases, and glorification perfects, and which an inspired apostle says, remaineth in them so that they cannot sin, i. e., as others do, is generically the same in all. From this homogeneousness originates a oneness of purpose, motive, affection and action. Like kindred blood, it assimilates character, combines exertion, and directs it to a common end. Is one member of a household absent? The rest feel his loss, and desire his return; but none so much as the head of the family. Are not believers one in Christ? Is he not their head? And must not the family-feeling awaken in him a desire for their immediate presence? He would have them where he is, that they may realize more perfectly their union with each other and with him; a union in some important respects like that between himself and his Father.

IV. Christ desires the presence of his people in heaven, that they may be free from the trials of this mortal life. Here they are subject to temptations, pains, sorrows, disappointments, disease and death. He perfectly understands their condition, their outward circumstances and inward conflicts. He was once tried in all respects as they are, and hence has peculiar sympathy with them. Now if one member suffer, all the members suffer with it, but none more than the head, which is most intimately connected with all the rest, and is tremblingly alive to their pains. The church is a body, of which Christ is the head. If any member suffer, he is touched with the feeling of its infirmity; his tenderness yearns over it, and his love desires its relief. Judge, then, what must have been his feelings, when he uttered this prayer, foreseeing as he did all the trials of his people, all their

persecution for righteousness' sake, all their pains and sorrows! Or consider what his feelings must be, as he looks down from his holy throne upon any of them in distress! He is still their Intercessor. In affliction, he would comfort them; in temptation, deliver them; in distress, relieve or succor them. When he sees them struggling in death, with what pure and holy emotion he may repeat this prayer, "Father, I will that they . . . should be with me where I am!"

My hearers, whatever we may at present think of the intercession of our Redeemer, the hour is coming when we would give a thousand worlds like this, were they at our disposal, for an interest in that one petition of our Lord. If we would be sure of such an interest, we must repent, and become his true disciples; for his unfailing declaration is, "I pray not for the world, but for them which thou hast given me, for they are thine." If we would share the precious benefits of his intercession, we must strive to make our calling and election sure; we must put off the old man, and put on the new. If we are not united to Christ by a living faith and a holy love, our trials will not work together for our good, neither shall we ever find deliverance from them.

V. The future participation of the righteous in Christ's glory, was another incentive to this prayer. But in what does that glory consist? Not merely in the re-institution of his original connection with the Father, nor in the union, fellowship and blessedness that resulted from it; not merely in the re-assumption of what he laid aside, when he came from heaven and undertook the work of our redemption; but in his deliverance from all the trials incident to his state of

humiliation. Neither is it altogether negative. More was bestowed upon him than he laid aside. Redemption makes grace superabound. He gained the society of the redeemed, his communion with them, their praise, the honor of the holy angels, all those unutterable joys he feels, when his ransomed ones cast their crowns at his feet, prostrate themselves before him, and exclaim, "Thou art worthy, ... for thou wast slain, and hast redeemed us unto God by thy blood." (Rev. 5: 9.) His glory consists of all the honor and blessedness which distinguish him as their Redeemer, in the whole of which they participate. Hence he prays, "that they may behold my glory which thou hast given me." To behold his glory, is to share in it, to enjoy it. Some of its elements have just been enumerated; but it is impossible to describe them all. Language would fail, thought tire, and time itself decay, in the undertaking. The Bible does not attempt either a full description or enumeration. Its boldest imagery only alludes to that reward of Christ's obedience and suffering, in which believers are to share, and then leaves imagination to fill up the outline, or exhaust her powers in the attempt. It calls it an incorruptible treasure, a heavenly kingdom and inheritance, a spiritual rest. Of the righteous in a future state, it says, all tears shall be wiped from their eyes, they shall behold the face of their Lord, bear his name, and reign with him; shall dwell in celestial mansions, be clad in white robes, and hold palms of victory in their hands; shall eat the fruit of the tree of life that is in the midst of the paradise of God, drink of the water of life that is clear as crystal, and that proceedeth out from the

throne of God and the Lamb, and shall inherit all things. Thus the sacred writers allude to this reward without attempting a full description; and when they have exhausted the power of language, they conclude by saying, "It doth not yet appear what we shall be;" "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love him."

Can such a reward, which believers are to share with Christ, be no more valuable in his sight, on account of their presence and participation? When the head of a family has a great blessing to share with his wife and children, does he not naturally desire to have them all around him? How much the absence of one may diminish his joy! Now is not humanity upon the throne of heaven? Is not the church "the bride, the Lamb's wife?" What are believers but the family of Christ, his spiritual children? While he enjoys his reward, intended alike both for himself and for them, must he not desire to have them with him where he is? He would not have them perpetual exiles in this distant province of his empire,—eternally shut up in this prison-house of clay. No; he would rather send his angel, to open the iron gate of our miserable abode, while his own hand opens the door of heaven, "on golden hinges turning," and his gracious voice calls us, "Come up hither."

> "O glorious hour! O blest abode!
> I shall be near and like my God,
> And flesh and sense no more control
> The sacred pleasures of my soul."

VI. Another incentive to this prayer, and the last I shall mention, was the Saviour's desire to exhibit to

his disciples, and through them to the holy angels, the origin, progress and consummation of redemption, as illustrated in their individual history. These are the theme of celestial praise. The multitude around the throne sing, "Worthy is the Lamb that was slain!" Brethren, if we ever join that happy company, we shall better understand the love in which redemption commenced, the gracious purpose of God embracing every saint and all the circumstances of his being, the glory Christ laid aside to undertake the work, the suffering and sorrow he endured to put it in operation, the connection of his intercession and ministration at the celestial altar with its progress, the agency and gifts of the Holy Ghost, who applies his grace to our hearts, its doctrines and duties, its penalty and reward. Then our delighted ear may hear one exclaim, "It was in that Christian sanctuary, which I entered with an air of thoughtlessness and vanity painful to my pious kindred, while the ambassador of Christ was reasoning from the Scriptures, and I was hearing with indifference, that the Spirit sent the commandment home to my heart, that sin revived and I died; then it was that the word preached became to me the power of God to salvation."

Another may confess, "It was while I was a wretched wanderer from God and goodness, and was pursuing the broad road to yonder fiery lake, that the expostulation of that believer fell on mine ear, and I was made to hearken and be wise. He took me by the hand, and led me into the path of life. That hour will ever live in my grateful remembrance, for it was the hour of my spiritual birth,—the hour when I took on me the yoke of Christ, which was easy, and

his burden, that was light. His grace was sufficient for me, and his strength made perfect in my weakness. To grace how great a debtor!"

Still another may proclaim, "It was amidst the perils of that sea, when the rain descended and the wind blew, and death rode threateningly upon every surge, that the thought of my pious mother, of her instruction and prayers, darted through me, and set all my sins in order before me. Then I saw myself upon the brink of hell, when that long-forgotten word renewed its gracious call, 'do thyself no harm,' 'believe and thou shalt be saved.' Then there shot across my darkness the first ray of this celestial light. It revealed to me my Saviour, whom I hailed, 'My Lord and my God;' and though I was buried beneath the next wave, his eye marked my watery bed, and when the appointed period of my sleep expired, his power raised me, spiritualized and refined, to this blessed abode, where I stand a monument of grace."

Brethren, if ever our feet stand on the heavenly Zion, doubtless our ears will hear many such recitals of Christian experience, each exhibiting the grace of Christ, and the results of the travail of his soul. The work commenced with Abel, when he rose to heaven from his gory bed. He was the first child of redemption; and how, suppose you, he appeared to the holy angels? How he must have excited their curiosity to learn the history of this world, whose birth they celebrated, when "the morning stars sang together, and all the sons of God shouted for joy;" and to discover how one created so much below them, and depressed still farther in the scale of being by sin, had risen so much above them! It would indeed have

been unaccountable, if they had not desired to look into this wonder. But as mankind multiplied, and one generation of believers after another were ushered into their presence, from land and sea, from the different ages and circumstances of life, all one in Christ, yet each displaying that variety of gift with which the Spirit endowed him, how has that angelic wonder increased; and with it, the delight with which they mark the progress of redemption.

Heaven and earth are interested in it. The Spirit descends, converts multiply, the repentance of each is proclaimed with joy in heaven, they are sanctified, the hour of their departure arrives, their sorrowing friends gather about them, receive their dying counsels, hear their last prayer, and their expiring groan, and from that circle of broken-hearted relatives, they rise to join their sainted friends, and the angels around the throne. What a contrast! One moment on earth, the next in heaven; now struggling in death, then filled with a life that cannot die! So the work goes on, each moment fulfilling some deep design of infinite love, and bearing on its wing some happy soul to glory. Prophecy has described its termination. The trump of God shall sound, the dead shall be raised, the living changed, all the ransomed of the Lord shall ascend with him to judgment, and, being acquitted, shall enter into heaven, where myriads of happy voices will shout, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

In respect to the righteous, such will be the consummation of redemption. Human nature every where loves success, and rejoices in the progress, and

especially in the completion, of its designs. If, then, humanity, in the person of our blessed Lord, is really on the throne of heaven, must he not desire the presence of his people there? He would have them where he is, because they are the pledges of his Father's love and faithfulness, they exhibit the results of his mediation, and are the members of his family; he desires their presence in heaven, to secure their deliverance from the trials of this mortal life, their participation in his reward and glory, and the full manifestation of redemption, as illustrated in their individual history.

Our subject is fruitful in inferences and remarks; but I have time for that only, to which the providence of God directs our attention.

If, for reasons so wise and holy, Christ desires the presence of his people in heaven, then they ought to be perfectly resigned to death, and to all his dispensations. What is death? We are so mindful of its pains, groans and separation; our thoughts are so much occupied with the corpse, the coffin and the grave, and with whatever is outward, visible and circumstantial in the scene, that we are apt to overlook the thing itself. Death is none of these. In the righteous, it is only a passport to heaven; it is a part of their inheritance; all things are theirs, "whether life or death." It is a victory; "thanks be unto God, who giveth us the victory, through our Lord Jesus Christ." It is "gain," great gain in exemption, purity, society and joy. It is an object of desire; "having a desire to depart and be with Christ." It is a friend whose delay is to be borne with patience; "be patient, my brethren, for the coming of the Lord draweth nigh."

Our hearts are naturally opposed to Christ's; but conversion and sanctification harmonize them with his, in thought, feeling and action. If we are true believers, we shall be resigned to death. And by resignation, I mean something more than a mere willingness to die, which of itself furnishes no evidence of preparation for the solemn event. Sin has made death our enemy, by converting us from friends into the enemies of God; but the redemption of Christ provides for the pardon of our sins, for our re-conversion, and thereby for the restoration of primitive purity, peace and joy. Hence resignation presupposes a change wrought in us by the Holy Ghost, by which we who were by nature children of wrath, become children of God, and who were aliens from the commonwealth of Israel, are made fellow-citizens with the saints, and are entitled through Christ to all the privileges of children, and to all the precious benefits of the gospel. Resignation is a holy and cheerful acquiescence in the will of God, however opposed to our natural desires. It enables us to endure pain with patience, and divine chastisement without murmuring. Its language is, "It is the Lord, let him do what seemeth him good." "Even so, Father, for so it seemed good in thy sight." Such resignation has seldom been illustrated more happily than in the last hours of our lamented friend, whose death has occasioned this discourse.

The Rev. Isaac Orr was born in Bedford, N. H., in Sept., 1793. His parents early devoted him to God, and taught him the doctrines and duties of revealed religion. His father, the Hon. John Orr, distinguished himself in the battle of Bennington, where he received a wound that made him a cripple

the remainder of his life.* The instruction he received from his pious father and mother, proved like good seed sown in good ground, springing up and yielding precious fruit. After a season of deep seriousness, which resulted in his hopeful conversion, he joined the church in his native town, in the seventeenth year of his age, and soon turned his attention from his trade to study, and, as it was supposed, to preparation for the gospel ministry. He entered Yale College in the autumn of 1814, where he distinguished himself in the exact sciences. One of his class-mates† says, "He was my earliest, most respected and most faithful collegiate friend. We occupied the same room for a long time, and a gentleman of higher and more original talent, more sterling integrity, more truthfulness and disinterestedness of character, is seldom if ever seen. In all branches he was a good, and in mathematical and philosophical learning, a profound scholar. He had, in these latter branches, no superior and few equals in college." His instructor‡ adds, "I always felt sure that a difficult problem, which had passed unsolved from one to another of his fellow-students in the recitation-room, would be stopped by him, for he was always prepared." Here, as I am informed by another of his class-mates,§ originated his strong attachment to the lamented Prof. Fisher, the profoundest mathematician of his times, who was one of the few men qualified to appreciate his talents and attainments, and with whom he held a correspond-

* Vide Farmer's and More's Collections; also an additional notice of his father and of his brother, the Hon. Benjamin Orr, in a Historical Sketch of Bedford, N. H., by Rev. Thomas Savage, p. 12.

† Rev. R. R. Gurley, of Washington, D. C.

‡ Rev. Ralph Emerson, D. D., of Andover.

§ Rev. Hector Humphrey, D. D., President of St. John's College, Annapolis.

ence on mathematical and philosophical questions, a part of which was published in the U. S. Telegraph for 1833, and which subsequently led to the publication of his theory respecting the formation of the universe.* After his graduation in 1818, he became associate instructor in the asylum for the deaf and dumb, in Hartford, Conn., where he remained till 1824, when he resigned his office, and took charge of a similar institution in Canajoharie, N. Y. There he married Miss Mary Morris, an amiable lady, who survived the birth of her youngest child but a few days.† Before her death, he returned to Bedford, completed his preparation for the gospel ministry, was licensed by the Presbytery of Londonderry, preached for a season in Tyngsboro' and Amherst, N. H.; but his impaired health did not allow him to assume a pastoral charge. Before his second marriage,‡ by which he became connected with this church and society, he accepted the office of city missionary in Washington, D. C. It was while he was thus occupied, and partly in consequence of his deep interest in the African race, that he was appointed Agent of the American Colonization Society, and afterwards Secretary of the African Education Society, and Editor of its public journal. Subsequently he was employed as a reporter of the U. S. Senate for the National Intelligencer, and in this capacity, wrote those letters § in the N. Y. Commercial Advertiser, under the signature of *Hampden*, and those in the Boston Courier, under

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* See Appendix, p. 24.

† By her he had three sons, Edward, Henry and Morris, of whom the latter died in infancy, but the other two are still living.

‡ His second wife was Miss Matilda, daughter of Dr. Samuel Kidder, of this town. By her he had two sons, Samuel and Samuel K., the younger of whom survives his father.

§ See Appendix, p. 24.

the signature of *Timoleon*, which were widely circulated, and are still resorted to as political documents of great and permanent value. Prostrated by a disease, which, it was believed, too severe application to study produced, and which had been undermining his constitution for many years, he returned to this village in the spring of 1842, and after residing here about a year, went to Amherst, Mass., where his disease* gathered strength, and terminated his life on the 28th of April, 1844, in the fifty-first year of his age. "He was one of the few original and highly gifted individuals," says one of his colleagues in the Asylum,† "combining great moral with intellectual culture, whom we so rarely meet, and who, when we become acquainted with them, leave a strong and lasting impression on our minds." If originality, powerful and concentrated thought, and profound reasoning, create any claim to genius, he was a man of genius. His gifted mind and scientific attainments qualified him for enterprises which his feeble constitution did not allow him to execute. He lived an irreproachable life, and died a most peaceful and triumphant death.

After this digression, which a due regard to the memory of our lamented friend rendered necessary, I return to the illustration of my subject. My hearers, we have often met this good man in the sanctuary of God, and in the various relations of life. We have listened to him as an ambassador of Christ. But we shall hear his voice no more, till we meet him in the assembly of the last day. It now devolves on us to receive and improve the instruction which his last moments and his departure afford. Let us learn, from

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* Consumption. † Rev. T. H. Gallaudet.

his last words, what it is to be perfectly resigned to death. He had lain in great weakness and distress many days, and when he was dying, said, "Come, Lord Jesus, come quickly!" "Glory, glory to his sovereign grace; in that will I rejoice. O, I will rejoice; it is my only hope; it is the hope of the world." "God is merciful; he is good; O, salvation is all of grace, free grace!" "All the days of my appointed time will I wait, till my change come; but I hope, if it be God's will, I may go to-day, on God's holy Sabbath." "I know not how I could employ myself among fallen spirits; for I could not help singing, Glory to God!" "I want to be with Christ, I want to see his glory!" "*Glory*, GLORY *to God in the highest!*" Some of his last words were addressed to his wife, who has happily expressed them in the following lines:

"O, keep me not, dearest, keep me not here,
Visions of glory are circling me near;
Angels are watching and waiting for me,
My spirit is struggling, and longs to be free;
My home,—O, 'tis pleasant; I soon shall be there,
All pure and all holy, untortured by sorrow, by sin, or by care.

Doubt not, distrust not a moment my love;
'Tis ardent on earth, but brighter above.
Do not distress me; soon, soon we shall meet;
Your presence in heaven with bliss I will greet.
Farewell, then, my own. O, now we *must* part;
God bless you, God keep you; give peace, hope and joy to your sorrowing heart.

Glory, O glory! 'tis grace, free, free grace,
That gives all the ransomed in heaven a place.
Raise louder your voice, raise higher your strains,
Ye ransomed in heaven, 'tis Jesus that reigns.
I want to be with him, his glory to view;
To love him, to praise him, in songs never ceasing, in songs ever new.

My Saviour is with me, to banish all fear;
You cannot perceive him, but still he is near.

O, this is not *death*—'tis *triumph*, 'tis *joy;*
'Tis joy all unmingled, without an alloy.
The shadow of death is the brightness of life!
The conflict is finished; the spirit triumphant, all banished the strife."

O. K. M.

These sentiments he uttered with great difficulty, and then fell sweetly asleep in Jesus. Happy soul! We love to dwell upon the scene of thy departure, and in thought to pursue thy luminous track to heaven. We love to think of thee there, thy pains and conflicts ended, thine interminable joys begun. The prayer of thy Saviour is answered, in thy happy experience; "I will that thou shouldst be with me where I am."

His bereaved companion, children, parents and friends, I would exhort to prepare to follow him; for you must go to him, though he will not return to you. Prepare to participate in the same triumph, joy and glory. My friends, it is no small privilege to mourn the loss of *such* a relative, to witness such displays of grace, such resignation to death, such triumph over it. You mourn,—it is right you should; and we sympathize with you. But you cannot complain; God has dealt kindly with you, and has given you great occasion to praise him. If resignation to his will is a duty under the darkest dispensations of his providence, much more when such light comes through the clouds and the darkness that surround his throne, and where he mingles with the bitterness of affliction so much sweetness! I beseech you, learn to praise God out of the depth of your sorrow. Say, with the Shunamite, "It is well;" and with your Saviour, "Thy will be done." Seek an increased interest in this prayer of your Lord, on which your departed friend dwelt with such inexpressible delight, and it shall also be answered in your individual history. AMEN.

APPENDIX.

The following is a list of the Rev. Isaac Orr's publications:

1. Ten communications, addressed to Prof. Fisher, of Yale College, on the formation of the universe, published in the National Intelligencer from June 21st to July 23d, 1833.

2. Twelve articles on various mathematical and philosophical subjects, signed '*O.*,' in the Washington Mirror of 1835–6.

3. Strictures on Dr. Newman's theory of gravitation, in several numbers of the same periodical, in 1836.

4. A number of philosophical questions and essays, in the Boston Courier and U. S. Telegraph of 1836.

5. Forty-five letters from Washington, signed '*Hampden*,' in the N. Y. Commercial Advertiser in 1836.

6. Eighty letters, signed '*Timoleon*,' in the Boston Courier of 1835, '36 and '38.

7. Ten essays on infinites, and other mathematical and philosophical subjects, signed '*O.*,' in the same paper, in 1839.

8. Several articles in Prof. Silliman's American Journal of Science and Arts.

9. Of Poetry, his *Ennui* was published in New Haven, in 1818; his *Christmas Eve*, in Hartford, in 1820; *The Departed*, *It's not Herself*, and *Farewell to Georgetown*, were published in the American Spectator, in 1830; *The Spark of Hope*, in the same, in 1831; and *The Student's Family*, in the U. S. Telegraph, in 1833. Beside these, he published several others, of which we have no copy.

10. He has left in manuscript a Commentary on the Prophecy of Daniel, and another on the Revelation of John, on which he bestowed great labor; also, a Political Manual, incomplete.